

[REDACTED]
Must Remain in
Transcription Room

M 1174
San Francisco
Group I
Thurs. April 20, 2
1967

Mr. Nyland: Peter, Peter. I'm glad about the piano. I think it's very nice. We can play tomorrow then, huh? Did you try to get it a little reduced?

Peter: Well, they'll take \$8 off if I tune it.

Mr. Nyland: Now, just a few things about what we're going to do. Big Sur is set for May 3, 2 o'clock in the afternoon. Anyone who wishes to come can come. I think we'll come back of course the same evening. Then, on the following Sunday, some of us will go to Seattle. Also, if you want to come you can come. The present plan is to go to Seattle on Sunday - probably drive through - and be there sometime Monday. Monday afternoon. We'll have a meeting I think on Monday. We'll try to stay there the whole week, up to Saturday. Possibly Saturday we will go to Portland and have a meeting there and then the next day - or whenever - maybe later in the evening - we'll go through and come back here again the following Sunday - probably Sunday late. It will eliminate a little bit this Sunday activity, but those who stay here, I hope they will continue, and that those who will be here will take the responsibility for that. Will you please give me a list of who wants to go, either to Big Sur or to Seattle? Who can arrange it?

Doug Holms replies that he will.

Mr. Nyland: Will you make the list? Will people tell Doug who can and cannot? You know, you may have to think about it. So it may not be immediate, but - if you can. Then, several of us will stay until the end of May, I understand. Also, that has to be arranged a little bit to see what are the plans for leaving. As you know, when we come back from Seattle there will be two weeks here again, and regular kind of work. Now, Rhoda is here. I would like her to do some work in connection with transcriptions of what we have in New York and she knows - is Judith here?

Judith: Yes.

Mr. Nyland: Judith, will you get together with Rhoda and then with Patricia, so I could have a list of the different tapes that have been transcribed, and what is being worked on at the present. Miriam is working on one, I know, in Seattle - so that we don't duplicate, and to see how far we are getting along, huh? Will you take that?

In general, this whole question - now we're here - this is the third Thursday meeting. That means we have been here off and on, you might say, for two weeks. It is time to take stock. You see, the impetus in the beginning - you go on a certain momentum, you expect certain things, you run partly out of curiosity and newness. After sometime things settle down. And then it becomes - maybe routine. Maybe monotony, maybe disappointment, and it will need at certain times a little bit of a shot in the arm in order to keep it on a good level. As far as work is concerned with me coming here and creating to some extent a little bit of a new influx of ideas, or putting ideas on a different kind of a plane - also that is subject to exactly the same thing. And you have to be careful that you don't let it run down and that you see it before it starts to run down. So therefore I say it is necessary to take stock - an accounting of what have we been doing so far, and what do we expect, and how have we now made plans in order to actualize that what we would like to expect. In other words, what are you getting? Is there something that you still are lacking or that you feel you ought to get? What is it in your own time arrangement that you perhaps have not done or could do or that you extract more out of the possibility of being together or working together? Is it necessary - this applies particularly to the New York people - to move around a little bit and not become ingrown too much? Not to stay too long at one place. Try to see different people again and again - even of your own - because ^{San Francisco?} New York is also in a different kind of condition as compared to New York. So, you might have a chance to meet with each other and talk. If you do talk, if you think, if you do try to think about work, work under these conditions - work with people who have not had

an opportunity for me to be here all the time or have been dependent on tapes - what are their ideas? How clear are they? Is there anything you can help with?

You see, all of this, together with the meetings that we're having - that's exactly the same as with movements - people have to be taught, and they have to be taught by those who know a little bit more. Or who have been in work, or who have worked more. Or, who have by intuition more insight. And it is exactly that that you have to test yourself - both ways. One is, who knows more than you and can help you, and who is there you can help? And that you feel this as an obligation on the part of yourself, and in trying to fulfill it you will find out where you are yourself. This is what I mean by taking stock. Find out what you really know, and use other people to find out. It will work out in different ways of course - it is necessary to formulate - necessary to call it to your own attention what you really know. Also in the different avenues that you have pursued - maybe you want to go in some different directions, and the main thing you'll find out is what is in your way. You see, many times one has ideas. You start to think, you start to hope for possibilities. You believe that it is possible that certain things can go in a certain direction. That you're capable of certain activities, also that you're capable of doing certain things in the right way. Sometimes it's bewildering because there may be different streets, as it were, that lead apparently from you away in different directions. But many times when you start to live you have of course ambitions, different directions and aims, little ideals, little ways of seeing of what you could become, and how will you reach it? This is of course you might say is like an unconscious state. It is ordinary life. It is professionally or personally. At the same time something is engaged in it and when you once start on the road to trying to become objective to yourself you will see that there are many obstacles in the way which originally you didn't want to see. You eliminated, you were a little conditioned so you rationalized about it, and that after sometime you know that they

are unsurmountable, if you really want the truth. This is the same with work. If in work I find out what really makes me lazy, or why don't I attend to the proper things at the proper time? Why don't I use the opportunities as they are now and not wait until later? Why don't I get out of my little shell and create certain conditions which become a little bit more conducive for me to do more work? You remember two weeks ago I said it is going to cost you something. It will cost you in time and energy and arrangement, and it is not that business goes on the same way, and that besides that you try to have a little bit of attention for some meetings. The emphasis of your life at the present time should be on a spiritual development, not on your material welfare, and you should go out of your way to find out now what are the obstacles to that kind of a development. And what do you understand by spiritual development? And the question is, do you want it? Do you think it's important? Because if you do think it is important like it was important for us when Gurdjieff came - everything stopped. Immediately. We got him off the boat, there were no planes or at least he didn't take a plane. We got him off the boat. We got him to a hotel, some place - an apartment where we were there, we took care for him. And whatever he said, whatever he wanted to do at that time - everything in our ordinary life stopped. And it was important to have lunch or to be there in the evening, to be there. The last year he was here in New York we had movements every evening. We had movements - after that, as probably Rhoda remembers, after that meeting, then sitting up late listening to this or that, whatever there was, 'til 2 or 3 o'clock. Still having to clean up. Before we got to bed it was probably 4 o'clock. Our ordinary life continues. We had to be there in the office - probably at 9 o'clock in the morning. But we were there. And then try to scoot out again at lunch in order to make some free time. And this is the way it went on for that period. Two months or so. Almost three months - the last time he was here. I'm not comparing my arrival here with Gurdjieff. Not in the least. But it is at the same time a little bit of an opportunity which is unusual and different from the way you have been carrying on and out of necessity have carried on.

And now there is a possibility of discussion of certain things, or concentration. And the main thing I have in mind is, what are the obstacles that are in your way for really becoming conscious? It's not a question of becoming conscious overnight, but it's a question of application of what you really want. And is that uppermost in your mind? I can understand it - you want to pursue certain aims in ordinary life, and they are, of course, important. Because ultimately there will have to be a balance between that what you do in ordinary life as a human being, and that what you will do as far as your spiritual qualities are concerned to try to build up something that at the present time doesn't exist as yet, and surely is not full grown. And that this balance in man is all the time between earth and the activities that are required there, and the sun. That is, that he lives under the influence of these two forces which of course will affect him. And they will be coming to him from above, you might say, towards his intellect in order to have a concept of what is meant by "development", and a concept of what is meant by "how to work", in order to develop the Spiritual Body. This is the mind that will help you in order to become clear of what is necessary to be done so that then, that what will be the result will be the development of something of a planetary level where you will be with your heart. And that for that you will have to use the other influences from earth. And the earth influences have of course to do with what you are as a human being. And how you behave in ordinary life, and what are your aims. Maybe in life. Maybe the pursuit of certain ideals - professionally becoming something; maybe having artistic inclinations and developing it; maybe having different kinds of aims of working with people on a social service basis or in the Peace Corps. Or whatever it is that you have selected. This is where you have your roots, and that is where the influence comes from as a force on you. Particularly in your spiritual existence. How to take it and how to be able to extract from the earth through the roots which are there enough sap, enough material, enough life force almost, that will be converted in you if you were like a tree, that that

is converted in the trunk. So that then in the cambium brains - you know in the growing cell levels of the tree - starts to expand towards the inside and towards the outside. This is where the place is for a man to become spiritually, independent of either, and at the same time being in contact with both. This is the meaning of the balance. And this is what now you should use because there is a possibility of a little more of an influx from those kind of qualities and ideas and forces which belong to a different kind of a world and might stimulate you in a spiritual sense, to some extent I hate the word "spiritual" because it is so misused. If it is a question of influences of a higher nature, influence of the kinds of things that really count, that is essentially worth much more for you. And that, after all, is within you in your magnetic center, and that sometimes I've compared with the living in a moment. This question of whatever this eternity is, this objectivity which is for us objective because it is away from earth. I don't care how you want to call it but it is there. It is in you and it has to be stimulated at the same time while you are engaged in ordinary life. Otherwise you'll never have a balance. You'll have either one place where you live, devoting your time to that what is God and the other is the times that you devote it to mammon. Both have to be there. When Gurdjieff said Goodbye, he said: "May God bless you and the devil". This is what he means by the balance. It is not God only blessing you. It is you in your body being blessed. The reason for you in a body - otherwise we would be free. We're not spirits, we're not free. But we have the possibility of seeing that freedom might be achieved. If one places that what is necessary for ordinary life in the right way - in relation to that what has to exist above us and which, almost I would say, is looking for us, wishing to become born. Wishing - you see, this is a matter of life of the spiritual world - it looks for the opportunity to manifest. It's strange perhaps to say this when one talks about eternity that there is the necessity of a life force to become manifest in different kinds of forms. It is almost as if life for itself does not exist unless it is expressed.

You see it's again this old question of that what exists potentially, or what is there in a static condition as perhaps energy of a certain place, which because of its place - the situation in which it is - as a force. But it is not operative until certain things happen to it. When an object is held on the table or on a shelf, there is energy of place because of the law of gravity. When the shelf is removed, or you have it in your hand and remove the hand, it falls down. The energy of place is changed into kinetic energy. And it falls because of the law of gravity. This is the situation with life. Life totally as eternity has to be expressed. This is the reason why His Endlessness had to create worlds. Because by itself that which is ^{nomenon} ~~numina~~ is not noticeable. It only becomes noticed when it is a phenomenon; when it takes on a form in order to produce in this form the necessity of freedom from the form. And because of that it justifies its existence of life. Usually it's not understood what is meant by "infinity", because the same way, as I say, I don't know what infinity is because I'm in a finite state. Exactly the same way I won't know what finite is unless I know infinity. And the two, although they are not opposed to each other because one includes the other - it is only a difference of viewpoint - simply means that they belong together. God and the devil belong together. Positive and negative absolute belong together. Absolute-ness of itself has no existence and only that what is omnipresent, and that for us is not an existence. It is only a being and it has no form so out of such a ^{nomenon} ~~numina~~ no phenomenon has become apparent to us. The limitations of ourselves as man is exactly that. Because we are not as yet God; we are not as yet even united. And if the unity in that what could fuse together with infinity, even then as a life force existing, we will look for the expression of that force again and again in a certain form. This you must understand: What is the meaning of life? Life is not static. Life continually has to be expressed wherever it maybe - it doesn't matter in what form it is in temporarily. It loses the form in order to be reborn again. The totality of all living in all forms of life, in all forms of forms, in

all forms of reincarnation, in everything that exists now, or before, or hereafter. That what is past, what is future, what is present; all of it is one. And at the same time, we with our limited minds have to divide it in some way or other so it becomes apparent what it is. And that the world of phenomena in which we live, we have to understand to what extent these phenomena as forms prevent us from realizing that what is ~~nowhere~~^{nowhere}, that what is beyond it, back of it, in it, around it, totally of it. This is what I mean when I talk about spiritual development. Spiritual development for oneself has to be understood as that what exists totally of oneself everywhere and always. And that the obstacles are the ordinary phenomena of ourselves to be understood as limitations of the attempt we make towards waking up. And that in this desire of wanting to create in ordinary life certain conditions, certain phenomena which belong to me, as part of me, that in that sense I become completely identified with it. That also that is counteracted by the non-identification of that what is spiritual life. And that therefore the balance has to be struck between an understanding of what is at the present time my identification, so that by negating it I will find the means of how to be in a spiritual sense. To some extent that what is phenomena has to be imbibed by ~~me~~^{phenomena}. So that that what is the Law of Seven has to be understood as a Law of Three. This is really the fundamental cause of that what I see in my ordinary life in which I wish to bring a balance that I function in accordance with a law which is within my means of understanding. It is a Law of Seven. It is a DO- RE - MI, and a SOL - LA - SI. Two triads, which already in their particular division indicate the possibility of a triunity. But they are linked together because they belong together. And they form in me a certain line, pursuing an aim - an aim in ordinary life. So that that what starts out as a "DO" with an initial effort and a wish to reach it, that then I will go in that direction of my aim and not be deviated by all kinds of influences which undoubtedly will come to me at the point "FA".

You see, if you understand a little bit of how the different laws operate with each other, and influences of certain laws and octaves ^{octave} approaching an existing ~~one~~

at a point where they are vulnerable. At "FA", I am vulnerable. I have not the initial energy anymore of the DO - RE - MI. It has run out. At "MI" it has run out. It is ready to return. It is ready to continue as an existence of a little triangle: DO - RE - MI, MI - RE - DO. But I have to have at that point a very special kind of a stimulus, and that has a danger in it. Because exactly when that could happen for me to overbridge the "FA" and hoping to go to "SOL" there is as much possibility that I deviate from the original direction of the DO - RE - MI, and I miss my aim. That is why I will go around in circles. That is why I will all the time be under the influence at this "FA" to overcome certain difficulties - try to find a means of overcoming them. And that means may not be correct. It may help me to overcome it, but with that I'm on a SOL - LA - SI which has a different angle as compared to that which has 180 degrees. It's a deviation from the DO - RE - MI. What is the solution to it? To have a clarity of an aim at SI - DO. To know that the DO - RE - MI has to go in that direction and not anywhere else, and it is not haphazard, and this belongs to the phenomenal world. But I make it because of a ^{numina} ~~numina~~. Because the ^{numina} ~~numina~~ is involved in the Law of Seven as the 3 cardinal points: DO, FA, and SI - DO. When I now realize that in that particular sense the Law of Three is in the Law of Seven, then whenever I have to overbridge FA, and the SI - DO is clear to me as an ultimate aim I will not lose track of what the direction is in which I have to go. And with that I will continue in that aim being, at the present time, a spirituality or a possible development in a spiritual sense, and that will help me to overbridge FA and continue on SOL - LA - SI in which way I wish to go now. In accordance with the law of phenomena of ordinary life and in accordance with the law of ^{numina} ~~numina~~ in the spiritual world.

So, when I talk about obstacles, it is an obstacle which is in my way when I don't understand what is the ultimate aim that I want to achieve. Because as soon as I see my aim there is no more obstacle. As soon as I realize that in order to reach a certain condition which for me must be the ultimate, because that after all

is the aim - if one is not shooting for that particular highest aim it's no use trying to work - you see, the aim that is far away, that gives the direction. The direction, the line towards it, gives the different aims as I proceed. So, the higher I can make this aim - what is this aim, perhaps in life? An aim for oneself to be understood for oneself in one's own task in order to represent that what is life in one, to the best and the highest of one's ability that one is capable. To some extent it is an aim for oneself. To another extent it is a selfish one. Contrast it now with the aim of loving, loving man-kind. Loving with an understanding of wishing to help everybody - friends and enemies alike. That of course is an aim that is so far removed that you don't have to think about it. And somewhere in-between there is something that is possible of achievement. So I go back now to that what is my ordinary life, and there are two main things: professional work, and that what I call personal, and this time I link it up with the private relationship towards God. Within the means of that there is a possibility of achieving both sides without forgetting that what is my route, and at the same time believing in the possibility of a SI - DO of that aim having a spiritual value. And that the spiritual value this time has to be found in that what is within myself in relation to that what I wish to be personally and also what I can be privately in relation to my conscience. So that then ultimately again and again this whole question resolves itself to that what I want to do with my life. And that in my life there is the necessity and the possibility of realizing what is important, and to what extent this clarity of a purpose in a spiritual development is dependent on my emotional state of understanding that which is spiritually necessary - to have a conscience, and then to try to live in accordance with that conscience and then in pursuing it seeing that whatever it is in ordinary life is not hurt by such attempts. You see, this is really where the crux of the matter centers. I have to consider everything I do, professionally - from early in the morning when I get up, personally and privately whenever I happen to think, whenever I sit quiet, whenever I feel,

whenever I have a little telephone conversation, whenever there is something that starts in me to germinate and wants to, lets say, be born or try to be put in some~~kind~~ kind of a formulation of whatever it is that I want to pursue. That that has then, contained~~within~~ within it, a possibility of a spiritual existence in line with my aim. Now, for that, whenever this aim is clear, all obstacles that were in the way will disappear. These obstacles are preconceived notions of how it ought to go. This is where we make mistakes. This is what we don't understand. This is where we are selfish. This is where we are limited, and to some extent even in that sense, we are stupid. So try to find in yourself what is at the present time an obstacle in your way for self-development. What is it in you that prevents you.⁷ What is it that you have set up for yourself and someday you would like, and which now starts to interfere with the wish to become spiritually developed.[?] These particular aims of oneself, of that what with the best of intention you set out to do and you are perfectly justified in thinking about it - how it should be, and what you can hope for and what you can expect and what is within reason, and what from your standpoint in starting out would be extremely useful for you and perhaps satisfying. This, I say, may be the obstacle because the work - you do not know what happens in a state of being awake. And to try to predetermine that, how things ought to be, it is not your right. You see, here is the conflict between the Law of Seven and the Law of Three I'm liable at the state FA, where you might say I've exhausted all the possibilities of an initial development of DO - RE - MI, that then my assumption at FA is in SI - DO is of a similar nature. And that therefore the aim that I try to set up when I encounter the first difficulties, which is of course FA, to try to overbridge it, that I then start to define my aim in the terminology of FA and not knowing what is the terminology of SI - DO. I determine at that point in my state in which I am, many times still not awake enough, a certain form of a phenomenal world in accordance with which I hope by extrapolation of that what I have gone through as DO - RE - MI, that SO - LA - SI will be similar and the end

SI - DO will be more or less of the same kind as the FA. SI - DO belongs to a ~~phenomenal~~ world; it belongs to the world of being awake. It belongs to a world of objectivity which I do not know and I'm not even familiar with. And for that reason I say the phenomena which I now live under as a Law of Seven, that I now try to predict what it ought to be in the future. And that I say I have a perfect right to think that because I'm a human being living under that law, and that, so far, all I have done is by hoping that what has been started in a certain direction, that it will continue in that same direction. It's exactly there where I make a mistake, hoping that SI - DO belongs to me. And SI - DO belongs to God. This is where I don't understand it. Because I say it is my octave; it is my aim; it is that what with the best of intentions I wish to reach. And somehow or other, the spiritual value starts to interfere with this concept and says: "SI - DO is not you. SI - DO belongs to me, because at that time when SI - DO is reached you belong to me after DO". SI - DO is only a beginning of a preparation for yourself to free yourself from the phenomenal world.

And that what takes place at SI - DO is not at all what can take place at FA. In the first place the conditions are quite different. FA is less dense; it has that particular quality of the spiritual world. SI - DO is concentrated; it is so compact that nothing can get inbetween as it were and you need help of a different kind in order to undo it or dissolve it. The SI * DO belongs to God, I say. It is overbridging of that in a very short period of time which can be compared to a moment of such a shock, that then, in the realization of that, one is transformed and fused into a different kind of a condition. It is at SI - DO that the fusion takes place in which the whole octave from DO to DO has become one point, and starts then on its new cycle. I emphasize the necessity of this kind of an aim, because it means that that what I'm aiming at in ordinary life many times will prove to be not the proper aim. And it is simply to be ascribed to the fact that I cannot know it and I perhaps have no right even to know it. What is the result? That I live

day by day. That I live day by day by the possibilities of what could be. And hoping then that that what I start to define will really have a quality of a different kind and not be necessarily linked up with everything that is either professional or belongs to this ordinary life. Day by day, hour by hour, time by time, that I sit and think and this I now mean by taking account, by coming to oneself. By trying to see within yourself what is taking place and to judge about that what is one's wish, and of course what is one's hope, reaching as an aim that one has set out ahead of one, hoping that it could be reached in a certain form. That one starts to question this. Is it right to do the way I am doing, hoping for what I wish to hope for: Is it reasonable: Is it within the possibility of the Lord? You see, again it is to ~~some~~ extent depending on that what the Lord would tell; what he would say when I could be in this quietness of this SI. The silence. SI means silence, you know. It is that state of the Kesdjanian body in which there is the possibility of becoming - after one has outlived that what is within one phenomenally with aspiration, spiritually whatever one is inspirationally - that one reaches then this point of silence in listening, in wanting to find out. But not because I think I know, but because I know I don't know. Then I wish to receive that what becomes for me the manifestation of life in the form which then belongs to me. That's why I said a little while ago, life wishes to form a possibility of manifestation, and is looking for it, and it is looking for us as man to be taken or to be filled or to be made open so it can flow - into one. And the only way by which it can be opened is in silence. This is written on the cover which opens us. It is a way of identifying. It is that in which - in the presence of that, that one has to be in awe. That is why sometimes certain days in the Jewish religion are Days of Awe: Yom Kippur, for instance. I wish then, at such a time, to be in the presence of that what I consider of a spiritual higher value. As if then at such a moment I can be dedicated at that which I wish to pursue in ordinary life. Never to forget, never to be forgotten, and never to forget that, for that, I need the help -

I call it SI - DO simply because it becomes another kind of representation of His Endlessness. How do we live now, how do we live day by day? How do we consider this particular period when I'm here? What are you doing for yourself? What is there that there is perhaps as an opportunity, that you utilize? Do you extract - do you realize that perhaps there is something that you might miss, and that you do miss - maybe, to some extent. You see, I wish simply to encourage you, to make you realize that you are alive, to make you realize that there is something to be done, and that you have to do it now and not later. Because later who knows what will happen? And later, where are the conditions, if the conditions are now? Who knows what the conditions will be later? You're not making them. If you made them, if you knew how to make them, I wouldn't say: "Be alive now", then I would simply wait, hoping for the best because you're alive. But you are not alive. This is the trouble. All the time you die. All the time when you are unconscious you die regarding the possibility of a conscious state. All the time that you are unconscious life crystallizes in you and becomes then fastened to you and stays there. And the older you get, the more that you live, the more there's a chance of crystallization, the more hardened it will be and the less chance there is for finding any solvent to dissolve it. If you knew how to create life for such conditions, it would be quite ^{all} right. But you're still too young. You don't know what to do. You go still, unconsciously, in one direction or another. Many times you don't even question it. You don't even know why certain things do happen or take place, because you're so involved in yourself. And quite rightly, you have to be involved in order to have an aim. And to have an aim and at the same time to be free. To possess what you have, and not to possess it. To possess and have it, and not to wish to have it. The contradiction, the paradox, to be and not to be. This is not the question. It is a fact and reality. It is no question anymore. It is a fact of existence, of that what is and that what is not. And many times I am not, because I don't know how to be. Your life, your day, everyday.

The opportunity you have in the day when you get up. Every day. I've said last Sunday you are up at 7 o'clock. I don't know what you do; I don't inquire; I don't care. All I do is to say it. You do it if you wish. If you don't, it's your affair, not mine. I'm not a kind of a person who checks up on your doings. Your conscience, that has to develop. You must know. And if you don't know, too bad for you. If you do know, maybe you suffer. And if you do know, maybe you do. Whatever it is that you wish. All I want to tell you is "wake up". Find out what it is to try to wake up. Find out what life is when you are awake. Find out what it is at this FA state when you have all possibilities of going in the wrong direction. And only one which is the right direction - that is the spiritual development of SI - DO. And is your aim, whatever it is now, clear in you? And that you start to look at it, and question it time and time again, from all different angles, and question it from different states of existence during the day when you are engaged in ordinary life. And that all the time that whenever you are busy, certain things that require your attention in one way or the other and that of course necessitate you being different in different ways because there are different aspects of yourself, different facets that you turn to the affairs of ordinary life - that in each one of them if you could remember you ^{bring?} bringing out something, out of your pocket which is the SI - DO - your aim, which is always the same. Because it has that kind of spiritual objective value for you. That is the aim you set for yourself. I said "love of mankind", love within reason, love for yourself and those who are near and dear, love of God - if you wish. Love for that what you have to do as work. So that if you - having that in your pocketbook - and you put it on front on the table where you sit and write. Or you look at it and you put it back again and you are reminded. I say in different states of yourself because this will give you different angles and viewpoints of how to look at your spiritual life, and what then at times you also know has to be done to make out of the obstacles that you have to overcome different ways of gradation. That you start to

evaluate them. And make a list of them. And you already decide that there are many that are too heavy, that you cannot undo. And that there is a group you can start with. And these are your little aims during the day. A little bit of something against the grain. A little bit of struggle. Sometimes a great deal of struggle if you have to. But struggle. That is, really be honest. Really make attempts. Really the attempts are to be awake to yourself. To be awake in such a way that you let God decide what is the right thing. That you then out of the list of all the possibilities of yourself, you see what can be attacked. That day, or tomorrow, or that week - or in a relationship or whatever you might have, whatever there is that is on your mind and concerns your heart. And with that you say: "All right. This perhaps for me is in line, I hope, with the ultimate aim I've set for myself."

So I talk about accounting. I talk about your next week, the few days, again and again and again. And each day, and the days will go by. And very soon I will go again. You must realize this. I hold you at the present time to a certain center, to a certain aim - you know that. And you will have memory of that. And sometimes, in that kind of a memory, you will bring back - you will recall - situations, perhaps like now. When we talk about the seriousness of life, and what is really required of one. To be able to sacrifice and to dedicate one's life, to commit it to a purpose. No commitment to Gurdjieff, but commitment to that that is your ideal of that what you believe you could become and, perhaps, what God has ordained for you to become. So that if you know this responsibility that you will say, "Yes my Lord, here I am." So that now you take this and you think. And before you go to bed tonight you pray. Take a little time off of the day when you're absolutely dead serious, when something takes place in you, that you really must know at that time what is your life worth. That at that moment you're honest because you can be alone and no one has to see you. And you don't have to appear in front of anyone. You don't have to play up to the gallery. You face at

such a time in that kind of prayer your God, your own God. And you ask him, what is wrong with me? What should I do? I don't think he will tell you. But the fact is that when you ask, something in you starts to tell you, and all you have to do is to try to listen and to hope, and then become practical, because tomorrow is another day. And you have to live through that day again and again. Closer again to your own death. Utilize much more than what you are doing at the present. I don't want to say you're lazy, but I know that you don't realize it. You're still ignorant. You still let things pass by that have value because you are blind. Because you still think that there is a great deal of value in the phenomenal world. And you still believe that all of it you can take with you. Naked you were born, and naked you will die. The beautiful brain and the beautiful heart and the beautiful solar ^{plexus} ~~plexis~~ and the beautiful body - all disappears. Because it is form. That what is alive in it, that life you cherish because that you can maintain. Because that is you. The forms are not you. God is not in the form. God is what makes life alive in a form. And the form disappears all the time. Shifting, changing its materiality, at different places of the universe, different kinds of densities, all the time manifesting in whichever form life happens to be. Because life is omnipresent. And therefore forms always exist. Only, one has to learn how to distinguish them, how to know what is the form at the present time appropriate. To put spiritual values in a vessel, to be able to contain it, to know that what is oneself as a container, that what is within one as life. And then to be able in life around one to pour it, to pour it out. Almost, to let it flow, to let it go, to leave this form so that it can free - free from the obstacles in your way for a possible spiritual development.

So, goodnight everybody. I'll see you tomorrow evening for movements.

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